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THE

# JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY)

## An Illustrated Magazine,

DESIGNED EXPRESSLY FOR THE EDUCATION AND ELEVATION OF THE YOUNG.

*George Q. Cannon, Editor.*

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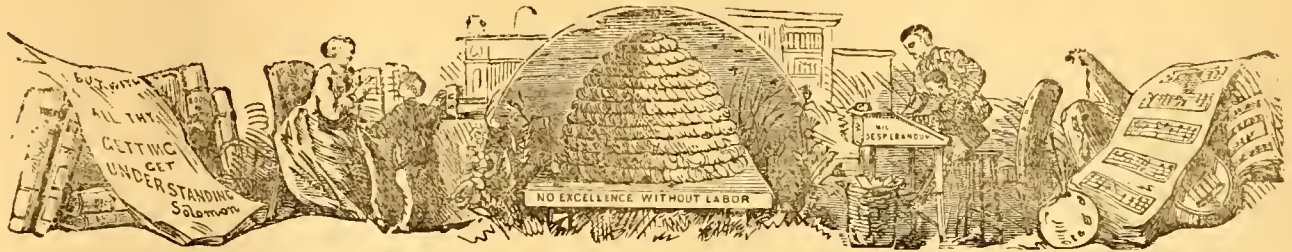
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# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XIV.

SALT LAKE CITY, JULY 15, 1879.

NO. 14.

## WHITE ANTS.

THE accompanying engraving is a very correct sketch of the manner in which the White Ants build their houses in tropical climates; but the ways in which they manage these matters vary in different parts of the world.

Well might King Solomon recommend the sluggard to "go to the ant," for wisdom, for we find that wherever they live, they always make their dwellings in such a manner as to guard against the evils and inconveniences which surround them, provide amply for their sustenance, and especially for the propagation of their species, and the care of the young.

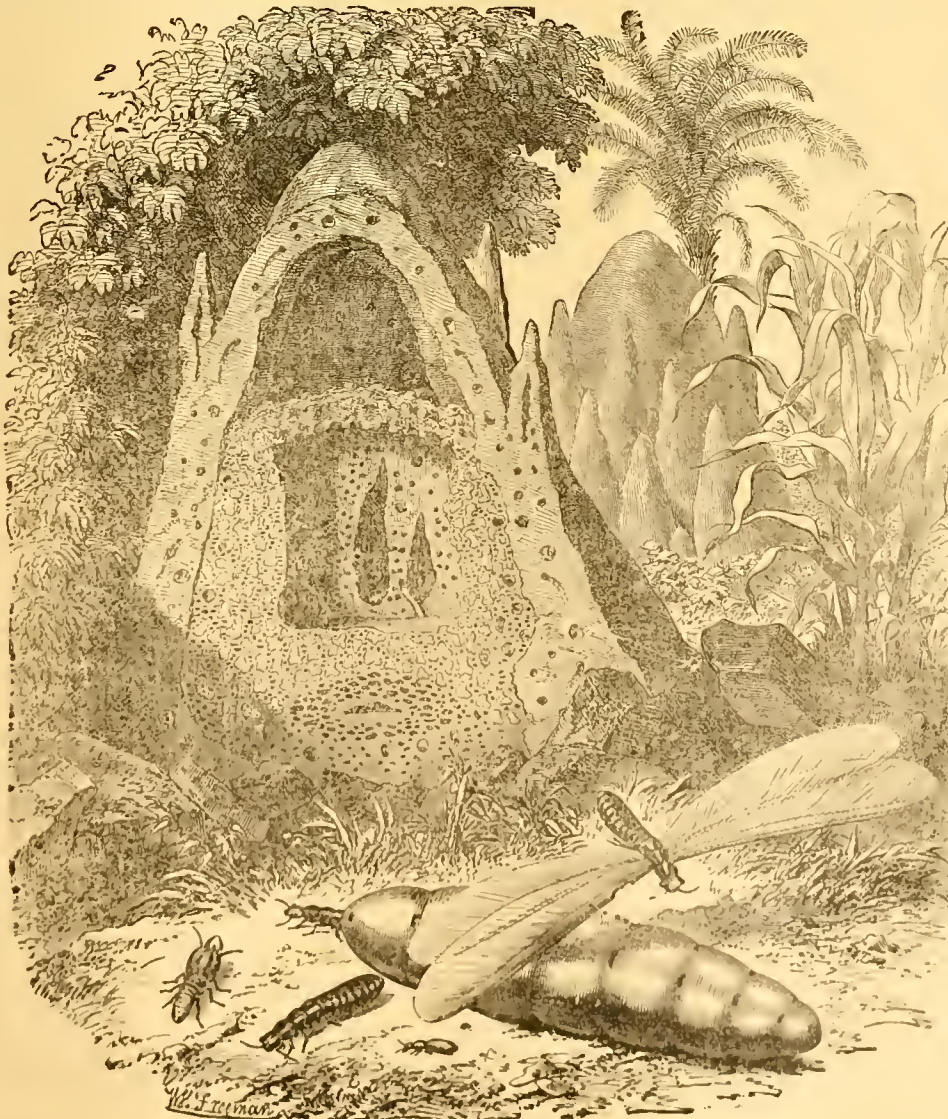
The writer of this article, who spent several years in India and Burmah, on a mission, had good opportunities for observ-

ing these things; but had he been aware that at some future time he would enjoy the privilege of writing a descrip-

tion of them for the Rocky Mountain juveniles, he would have been still more observant of the habits of these remarkable and interesting creatures. As it was, however, he gathered much information from what he saw himself and from the experience of others who had resided for a number of years in those far-distant lands.

The White Ants, being fat and juicy, and very much sought after by birds and other animals, are under the sternest necessity to protect themselves from being gobbled up whenever they make their appearance in public.

When moving from place to



place, in search of food, these ants construct covered ways, either along the ground or upon the trunks of trees, or on the walls of houses. These tunnels are composed of earth mixed with the saliva of the ants, which contains a very powerful acid, and has the effect of leaving permanent marks upon window glass.

The first time the writer saw the doings of the White Ants was in the destruction of an umbrella and a hat. This work was effected between sunset and sunrise, by a small company who had made an entry into a house in the city of Calcutta. They left nothing of these two articles but the whalebone and metal-work of the umbrella and part of the hard brim of the hat. Near these articles was a large, smooth glass dish, which, upon the parts where the mud passages crossed, presented the appearance of having been ground with sand and water.

It is no uncommon thing in the best houses of large cities in India, to see a narrow line of mud crossing the wall, leading to the wood-work above; but it is no sooner seen than the *mater* (sweeper) is called, who is kept on the watch to check the little rascals in their design to eat up the timbers of the house, which they would very soon do if proper care were not taken to prevent them.

Some of our young friends will say, "What is meant by the narrow line crossing the wall? Well, that is a small tunnel, about the size of a straw, through which the White Ants travel from the nest to the wood-work of the house; or, if the house be made of wood, as in Burmah, to devour the house.

In one of the government offices, where some valuable papers were deposited in a safe, made of strong timber, it was observed that these little marauders were preparing to make a raid. In order to prevent them, the safe was placed upon a table, with each leg resting in a pan containing aquafortis; but this did not deter them. As soon as they found that they could not swim in the liquid without being destroyed, they constructed a tubular bridge from the edge of the pan to the leg of the table; and upon examination, not many days after, it was found that they had succeeded in getting at the papers, and had done considerable damage.

One of the most thrilling and lamentable circumstances was in the case of a drunken soldier, who had strayed away from his camp only a short distance; and when found, a few hours afterwards, there was nothing left except his skeleton, and sufficient scraps of clothing to aid identification. The poor fellow had been literally eaten alive.

Among the atrocities perpetrated by the native rulers, previous to the conquest of India by the British, they were frequently in the habit of staking down political offenders, alive, upon the large ant hills, thus causing them to suffer the most lingering and excruciating torments.

When the Europeans first built their houses in India, and used wooden ceiling joists, they found them eaten through from end to end, and down would come the ceiling. Upon examination, the White Ants were found to have been the guilty parties.

It would fill a good sized volume if all matters relating to Ants were described; hence it is necessary to condense the facts when writing for this paper.

To give an idea of the untiring and determined spirit of the White Ants, when they have made up their minds to destroy any particular object, an instance may be cited. The writer noticed upon one occasion a pile of recently-deposited mud, about three feet square, near a small wooden building. He removed it in the early morning with a shovel; and, finding

about the same amount the following morning, did the same thing again, and so continued for three mornings in succession. He at last allowed them to take their own course, which resulted in their demolishing a considerable portion of the building.

Vast numbers of large trees, which are blown down in the forests, are completely riddled through their whole length, so that when pressure is applied to them they will suddenly give way and disclose the secret workings of these tiny, yet formidable, creatures.

In all these things we learn the lesson that however weak and insignificant each member may be, yet, united in their operations, they display great power. YAM.

## EGYPTIAN MUMMIES AND SEPULCHRES.

IT was formerly supposed that the pyramids had been built as places of sepulture for princes and the great ones of the earth. Dr. Clark, in "Travels in Syria to the Holy Land," gave many reasons for believing that the coffer in the Great Pyramid had been the *soros*, or coffin in which Joseph was put while the Israelites were in that country, as alluded to in Genesis, 50th chapter, 26th verse. On measuring the supposed *soros* (coffer), the doctor found its length, on the outside, to be seven feet three and a half inches; its depth three feet and three-fourths inches, and its breadth the same. Its position in the chamber was north and south, and its material, granite, finely polished, without sculpture or engraving of any kind. Luigi Mayer, in his "Views in Egypt," gave a beautiful illustration of it, and the chamber in which it stands.

From the position held by Joseph, it was supposed that he had been buried with the consideration due to him as a savior to the Egyptian nation. Besides this, the septuagint speaks of Joseph's coffin as having been a *soros*; and, when Belzoni, in March, 1818, succeeded in effecting an entrance into the second pyramid of Gizeh, called that of Chephren, and found a sarcophagus therein, it was a natural conclusion that the principal use of the pyramids was that of tombs for distinguished personages.

But such does not appear to have been the intention of the architect of the Great Pyramid, which is entirely different from any other building of the same kind, except in its general outline. In the first place, no mummies have been found in the Great Pyramid, no inscriptions or hieroglyphics except the quarry marks giving the oval form common to the proper names of the Pharaohs or kings of Egypt. One of these has the name of Shoo-phoo, the other that of Noh-Shoophoo, in hieroglyphic characters. No papyri such as were put away with the dead, no human remains, nor anything whatever, to show that the building was designed or used for a burial place, was found there.

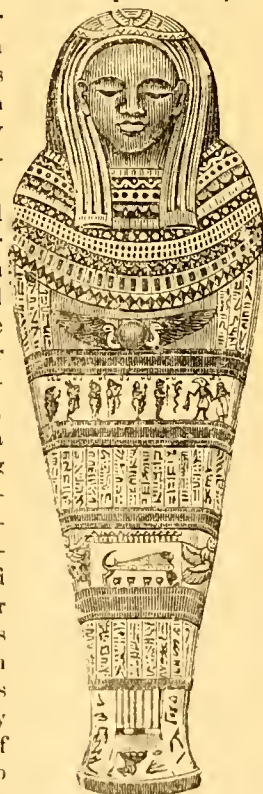
The description given of the opening of the second pyramid, is very interesting:

"Belzoni found the real entrance to the pyramid on the northern side, about thirty feet east of the middle. He found a gallery of granite, that led to a hanging door, also of granite. Having caused it to be raised, he found himself in a horizontal gallery, from whence he descended perpendicularly into a second, and thence by a staircase into a third, which conducted him into an apartment, where he found a sarcophagus containing human bones embalmed. The sarcophagus was of large red-grained granite, eight feet seven inches long.

two feet, five inches deep, beautifully polished, without any hieroglyphics or ornaments of any kind either on it or on the chamber. Proceeding by a shelving gallery, he arrived in another horizontal one, passing along which, he perceived, when about half way, a passage that led towards the south into a second apartment. At the extremity of this horizontal plane, Mr. Belzoni saw a niche, cut for the purpose of fixing a granite door that lay near. From this plane he ascended by a short passage, about the height of forty-seven feet, to a stone wall by which it was closed. At this spot, he perceived stones cut and laid in such a manner as to close the entrance of this passage near the base of the pyramid."

From this account published in the news papers of 1818, it would seem that this pyramid was really a sepulchre for some of the ancient kings of Egypt, and that Joseph, having been a person of great distinction, had probably been buried there. Recent researches have, however, resulted in proving that the Great Pyramid of Gizeh had no uses as a place of sepulture, but had been designed for perpetuating upon the earth a knowledge of great scientific truths which could only be understood in an age of advanced civilization, by men versed in mathematical knowledge of the highest order.

The mummy case here represented is covered with figures very similar to those in some of the plates in the Book of Abraham, as published in the Pearl of Great Price. The form of a human being on a bier with four figures beneath it, representing jars with heads of animals, is said to represent osiris, by which name the dead were known among the Egyptians. The lines of characters are intended to represent hieroglyphics, or sacred writings, recording the virtues of the dead, and the forms of the ritual, or prayer for the dead. The winged figures are intended to represent Egyptian deities. The ancient Egyptians were idolaters, and they probably did not understand the meaning of many of the ceremonies relating to Osiris, except by tradition. This has been shown clearly in the pamphlet by Elder George Reynolds, in proof of the authenticity of the Book of Abraham.



A PLANT WITHOUT STALK OR LEAF.—There is a very big flower with a queer name, *Rafflesia Arnoldi*; but the oddest thing about it is that it has neither stalk nor leaf.

I don't mean a dead flower with the stalk and leaves plucked away, but a living and growing flower.

The one I heard of measured three feet across, weighed ten pounds, and could hold about two gallons of water. It was found in the East Indian Island of Sumatra, but I'm told that others of the same family have been seen in South America.

These curious flowers grow upon the roots of other plants, seeming to sit upon the roots, and spreading up like heads of cabbages.

## Short Sermons for Little Saints.

BY G. R.

*"One Lord, one Faith, one Baptism."*

To us there is but one God, the Father of our Lord Je-sus Christ, but one way of serv-ing Him, one way of obey-ing His laws. There is but one Sav-ior of the whole world. It is He who was slain at Jeru-sa-lem. He of-fered Him-self a ran-som for the sins of the whole world, and His Fath-er in Heav-en ac-cept-ed Him. His is the on-ly name given under heav-en where-by man can be saved. We must al-ways ask of the Fath-er in His name, or our pray-ers will not be heard. If we ask God for a bless-ing in the name of No-ah, or Mo-ses, or Ne-phi, or Al-ma, or Pe-ter, or Jo-seph Smith, or Brig-ham Young, God has not prom-ised to hear us. They all were mighty men of God, great and no-ble spir-its; but not one of them, nor all com-bined, can bear the name which opens God's store-house of bless-ings. If we wish to be heard and an-swered we must ask our Fath-er in the name of our glo-ri-fied Re-deem-er, the Lord Jesus. That is God's way, and He chang-eth not to please man.

Nor can we serve God in any way we choose, we must serve Him in His way. There are not man-y roads lead-ing back to His ho-ly pres-ence. It is a strait and nar-row road, but it is the on-ly road; and all men must walk there-in, or they can-not be saved. We en-ter that road through the door of bap-tism, even bap-tism in wa-ter, in the name of Je-sus Christ, for the re-mis-sion of sins. That is the "one bap-tism" spoken of by Paul, the Apos-tle, in our text.

## MIRACULOUS HEALING AMONG THE ZUNIS.

BY LLEWELLYN HARRIS.

I ARRIVED at the Zuni village on the 20th of January, 1878, on my way to the Mexican settlements, to preach the gospel.

Circumstances caused me to stay at Zuni eight days, thus giving me an opportunity to become acquainted with their traditions, customs and history.

They say that, before the conquest of Mexico by the Spaniards, the Zuni Indians lived in Mexico. Some of them still claim to be the descendants of Montezuma. At the time of the conquest they fled to Arizona, and settled there. They were at one time a very powerful tribe, as the ruins all over that part of the country testify. They have always been considered a very industrious people. The fact that they have at one time been in a state of civilization far in advance of what they are at present, is established beyond a doubt. Before the Catholic religion was introduced among them, they worshiped the sun. At present they are nearly all Catholics. A few of them have been baptized into our Church by Brothers Ammon M. Tenney and R. H. Smith, and nearly all the tribe say they are going to be baptized.

They have a great many words in their language like the Welch, and with the same meaning.

Their tradition says that over three hundred years before the conquest of Mexico by the Spaniards, some white men landed in Mexico and told the Indians that they had come from the regions beyond the sea to the east. They say that from these white men came the ancient kings of Mexico, from whom Montezuma descended.

These white men were known to the Indians of Mexico by the name of *Cambaraga*; and are still remembered so in the traditions of the Zuni Indians. In time these white people became mixed with Indians, by marriage, until scarcely a relic of them remained. A few traditions of the Mexican Indians and a few Welch words among the Zunis, Navajos, and Moquis are all that can be found of that people now.

I have the history of the ancient Britons, which speaks of Prince Madoc, who was the son of Owen Guynedd, king of Wales, having sailed from Wales, in the year 1160, with three ships. He returned in the year 1163, saying he had found a beautiful country, across the western sea.

He left Wales again in the year 1164 with fifteen ships and three thousand men. He was never again heard of.

The circumstances of the healing of the Indians who were affected with the small-pox, which occurred during my stay among the Zunis, are as follows:

I put up with a Zuni Indian known as Captain Lochee, who had three children sick with the small-pox. After I had been asleep two or three hours, I was awakened by the cries of the family and some of the neighbors who had come in. I arose and inquired the cause of the crying, and was informed by Captain Lochee that his daughter, a child of about 12 years of age, was dying. I saw she was gasping for breath. I felt like administering to her then, but the Spirit of the Lord prompted me to wait a little longer. I waited until she had done gasping and did not appear to breathe. The Spirit of the Lord moved upon me very strongly to administer to her, which I did: she revived and slept well the remainder of the night. I also administered to the other two who were sick in

the same house that night. All was quiet the remainder of the night, and all seemed much better in the morning. The news of this spread through the town, and the next day I was called to visit about twenty five families, all of whom had one or more sick with the small-pox. They also wished me to administer to the sick, which I did. I was called upon to visit from ten to twenty families a day for four days after my arrival, and administered to their sick. The power of the Lord was made manifest to such a degree that nearly all I administered to recovered. The disease was spreading so rapidly that I was unable to visit all the houses. One morning about eight o'clock one of the Zuni women came for me to go and visit the sick; she took me to a house which had a large room in it, about twenty by forty feet. When I entered the room I found they had gathered the sick from all parts of the village, till they had completely filled the house. The stench that arose and the horrible sight that met my eyes is beyond description. They had a Spaniard there, who understood the Zuni language, for an interpreter, who told me they wanted me to administer to all those who were sick in the room. I being the only Elder in the village, it seemed to be a great task to administer to so many, but I called on the Lord to strengthen me. I commenced, and as fast as I administered to them they were removed, but other sick ones were continually being brought in. It was late in the afternoon before I could perceive that they began to diminish in numbers. When I had administered to the last one and went out, the sun had set and it was getting dark. The Spaniard who had stayed there all day asked me if I knew how many I had prayed for. I told him that I did not keep count; he said he had, and that it was 406. The next morning my arms were so sore that I could hardly move them.

There was a Presbyterian minister in the village, who became jealous of the influence I was gaining with the Indians. He persuaded two Spaniards, one Navajo Indian, one albino Zuni, and one of the Zuni medicine men, to circulate lies and frighten the Zunis, telling them that those who were healed were healed by the power of the devil.

I felt weak from the effects of administering so much, and, on the second day after administering to the 406, I started for the settlement in Savoia valley. The next day after arriving in Savoia I was taken down with a severe fever, which lasted about a week. I stopped with the family of Brother John Hunt, who treated me very kindly. It was about three weeks before I was able to resume my journey to the Mexican settlements on the Rio Grande. I spent about four months preaching to the Mexican people in New Mexico. When I arrived at Savoia on my return, I was informed by the brethren that the minister who opposed me at Zuni had passed there and was nearly dead with the consumption. When I arrived at Zuni I was told by some of the most reliable Zunis that all that I had administered to recovered, excepting five or six that the minister gave medicine to, and four or five that the medicine man had tried to cure by magic. The medicine man that opposed me had died during my absence, and the Navajo who opposed me, on returning home, was killed by his people to keep the small-pox from spreading among them.

This is a true statement of the manner in which the power of God was made manifest among the Zunis, and also the judgments of God which followed some of those who opposed it. It seemed that I was, by the providence of God, cast among them; and I felt that I was one of the weakest of my brethren, and to ask the Lord to strengthen me if it was His will to make His power manifest through me. If the Lord had not strength-

ened me I could not have borne up under what I passed through at Zuni.

[We received the foregoing communication from Brother Harris last December, but circumstances prevented our publishing it at that time. We are pleased to be able to state that since the receipt of his letter, his account of the healing has been amply corroborated by the Indians themselves, who have been questioned upon the subject by Elder Ammon M. Tenney.—ED. J. I.]

## Curiosities in Human Food.

### AMONG THE AUSTRALIANS.

*Continued.*

THROUGHOUT the whole of Australia the labor of diving for the shell fish which the natives devour is given to the women to perform. One writer who witnessed the operation among the natives of Van Dieman's Land, an island on the south of the Australian continent, describes it as follows:

"About noon we saw them prepare their repast. Hitherto we had but a faint idea of the pains the women take to procure the food requisite for the subsistence of their families. They took each a basket, and were followed by their daughters, who did the same. Getting on the rocks that projected into the sea, they plunged from them to the bottom in search of shell-fish. When they had been down some time, we became very uneasy on their account; for where they had dived were seaweeds of great length, among which we observed the *fucus pyrifera* and we feared that they might have been entangled in these, so as to be made unable to regain the surface.

"At length, however, they appeared, and convinced us that they were capable of remaining under water twice as long as our ablest divers. An instant was sufficient for them to take breath, and then they dived again. This they did repeatedly till their baskets were nearly full. Most of them were provided with a little bit of wood, cut into the shape of a spatula and with these they separated from beneath the rocks, at great depths, very large sea-ears. Perhaps they chose the biggest, for all they brought were of a great size.

"On seeing the large lobsters which they had in their baskets, we were afraid that they must have wounded these poor women terribly with their large claws; but we soon found that they had taken the precaution to kill them as soon as they caught them. They quitted the water only to bring their husbands the fruits of their labor, and frequently returned almost immediately to their diving till they had procured a sufficient meal for their families. At other times they stayed a little while to warm themselves, with their faces toward the fire on which their fish was roasting, and other little fires burning behind them, that they might be warmed on all sides at once.

"It seemed as if they were unwilling to lose a moment's time; for while they were warming themselves, they were employed in roasting fish, some of which they laid on the coals with the utmost caution, though they took little care of the lobsters, which they threw anywhere into the fire; and when they were ready they divided the claws among the men and the children, reserving the body for themselves, which they sometimes ate before returning into the water.

"It gave us great pain to see these poor women condemned to such severe toil; while, at the same time, they ran the hazard of being devoured by sharks, or entangled among the weeds that rise from the bottom of the sea. We often entreated their husbands to take a share in their labor at least, but always in vain. They remained constantly near the fire, feasting on the best bits, and eating broiled fucus, or fern-roots. Occasionally they took the trouble to break boughs of trees into short pieces to feed the fire, taking care to choose the driest.

"Sometimes a party of women will go out on a raft made of layers of reeds, pushing themselves along by means of very long poles. When they arrive at a bed of mussels, they will stay there nearly all day diving from the raft, with their nets tied round their necks, and, after remaining under water for a considerable time, come up with a heavy load of mussels in their nets.

"They even manage to cook upon this fragile raft. They make a heap of wet sand upon the reeds, put a few stones on it, and build their fire on the stones, just as if they were on shore. After remaining until they have procured a large stock of mussels, they pole themselves ashore, and in all probability have to spend several hours in cooking the mussels for the men. The mussels are usually eaten with the bulrush root.

"There is a sort of crayfish which is found in the mud-flats of rivers and lakes. These are also caught by the women, who feel for them in the mud with their feet, and hold them down firmly until they can be seized by the hand. As soon as the creatures are taken, the claws are crushed to prevent them from biting, and they are afterwards roasted, while still alive, on the embers of the fire. Tadpoles are favorite articles of diet with the Australians, who fry them on grass.

The ordinary limpet, mussel, and other mollusks, are largely eaten by the natives, who scoop them out by means of smaller shells. Sometimes they cook the mollusks by the simple process of throwing them on the embers, but as a general rule they eat them in a raw state.

*(To be Continued.)*

A BIRD THAT TURNS SOMERSAULTS.—There's a pretty little bird that lives in China, and is called the fork-tailed parus. He is about as big as a robin, and he has a red beak, orange colored throat, green back, yellow legs, black tail, and red-and-yellow wings. Nearly all the colors are in his dress, you see, and he is a gay fellow.

But this bird has a trick known by no other birds that I ever heard of. He turns somersaults! Not only does he do this in his free life on the trees, but also after he is caught and put into a cage. He just throws his head far back, and over he goes, touching the bars of the cage, and alighting upon his feet on the floor or on a perch. He will do it over and over a number of times without stopping, as though he thought it great fun.

All his family have the same trick, and they are called tumblers. The people of China are fond of keeping them in cages and seeing them tumble. Travelers often have tried to bring them to our country, but a sea voyage is not good for them, and they are almost sure to die on the way.

HARD work prevents worry. "Work, but don't worry," the old saw says; but some people don't work, so they take it out in worrying.

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, JULY 15, 1879.

### EDITORIAL THOUGHTS.

**U**R of the Chaldees, the place whence Abraham and Lot set forth for other lands, is supposed to be what is now called Orfah. It is a well-built city, and its population is estimated at 50,000. The houses are of white limestone, and the city lies on the gentle slope of a hill of considerable height and great length. The streets are paved, and are of reasonable width. It is a walled city, and the walls and fortifications are in fair condition, but old. Some miles from the city there are some curious caves cut out of the solid rock. Tradition asserts that some of them were used by the patient Job, before his misfortunes, for the storing of grain. The very house in which Job is said to have lived is still shown not very far to the north of Orfah. Mohammedan and Jew appear equally satisfied that it was Job's house and no other. Indeed, the identical cave, in which he sat, sorely afflicted and covered with ulcers, is still to be seen, so the inhabitants declare. It was here he was when he was visited by his friends.

Not far from Orfah is the spring, at which, according to the citizens, Rebecca, whom they call Rafeka, drew water for the servant of Abraham. This was the time when he was sent to Ur to find a wife for Isaac.

They have a local tradition at Orfah that the tyrant Nimrod tried to consume Abraham in a fiery furnace. They point out the spot where this is said to have occurred. Nimrod, according to the popular belief, made a furnace so hot that it was found impossible for his servants to approach near enough to it to throw in Abraham and his brother Haran. But there was a cliff about two hundred feet high which overhung the spot on which the fiery furnace had been prepared. This he thought he would use to accomplish his purpose. He erected two pillars on the cliff, and between them suspended a chain, which was to be used to project the victims of his anger into the fire below. Abraham and his brother, tradition asserts, were flung by this singular machine right down into the furnace. Haran, they say, was burned to ashes. But when Abraham fell two fountains burst forth where his knees struck, and the water put out the fire. There are two strong springs there which send forth an immense quantity of water. There are also two pillars on the cliff, which are said to be those the tyrant Nimrod built, and the chain he used is said to be in the town. Of course that these are the pillars or the chain, even if such an occurrence ever took place, is most unlikely.

We allude to this tradition to show that an impression has come down through the ages that Abraham was persecuted at his home. There are other traditions to the same effect, which partly agree with his own history given in the Book of Abraham, which the prophet Joseph translated.

They point out at Orfah the house in which the great patriarch was born. It is a large chamber hewn out of a rock. No one but a Mohammedan is allowed to visit it.

**I**F any one had told our fathers that the time would soon come when holes would be bored in the ground for oil, to burn, they would have had trouble to believe such a statement. Ships were sent by hundreds to the whale fisheries. Thousands of men were employed to go to sea to catch whales; and from these whales oil was obtained which was largely used for lighting and other purposes. The whale voyages were nearly always for a year or longer. Sometimes ships would leave New England for the Pacific Ocean, and after catching enough whales to fill the vessels with oil, would go to the Sandwich Islands and unload. They would then be filled up again with fresh provisions and other stores, and empty barrels to hold another cargo of oil, and start off to the whaling grounds on another cruise. In this way their absence from home would cover several years. The cargoes they would catch would be sent home in other vessels. After a while whales became scarce, and wonder was expressed as to what the people would do for oil when there were no more whales. All at once petroleum was discovered. Wells were bored, and oil of the best and purest character was obtained in immense quantities. Now this oil is used everywhere. It is not only burned all over America, but immense quantities are shipped to other countries. No one thinks at present of burning whale oil. How kind the Lord is in thus providing for the wants of His children! This earth is full of the elements of life. We are surrounded by them, and as we need them, they are brought to the knowledge of man.

**W**HEN we want a drink of milk we naturally think we must get it from a cow. In some countries they use mare's milk! in others goat's milk. We remember living in a place where goats were very plentiful, but there were no cows, except running almost wild in herds. Being very fond of milk, we used goat's milk, and became very fond of it. It is very nourishing, and has more substance than the milk of cows. After using that for some time, we thought cow's milk very thin, watery stuff when we first tasted it.

But who would think of going to a tree for a drink of milk? Baron Humboldt discovered a tree in South America which is called the "cow tree"—*Palo de Vaca*. These trees give forth a juice which looks like milk, tastes very much like milk, and is as healthy as milk.

A traveler of the name of Smith, in making an excursion up the Demerara river, observed a tree, which is now known as the "cow tree of Demerara." It is described as a tree from thirty to forty feet high, and about eighteen inches through at the base. It grows in great abundance in the forests of British Guiana. Its bark and pith are so rich in milk that a moderately sized stem which was cut down on the bank of a stream, colored the water, in the course of an hour, quite white and milky. The milk is said to be much richer and thicker than cow's milk, and is of a pleasant flavor. It is healthy. The natives drink it as a refreshing beverage, and use it in all respects as an animal milk.

In Ceylon, also, there is a tree which the people of that island, the Cingalese, call "kirdghuma," but which botanists call *Gymnema Lactiferum*, which yields a very pleasant tasted milk. It is employed for domestic purposes in Ceylon.

There is also a milk tree common in the forests about Para, in South America. The milk of this tree was used for a long

time on board of a British naval vessel cruising in Brazilian waters. It did not lose its good qualities by being kept, and it did not turn sour.

On the Canary Islands there is another kind of a milk tree. It is said that the juice of this plant is similar to sweet milk, and when it is thickened into a jelly, is eaten as a delicacy.

We should not be surprised if some of the JUVENILES who have to feed, tend and milk cows, especially in the winter time, would think it very nice to have a "cow tree" or two in each of their gardens. But the people who have "cow trees" from which to get their milk, have to go destitute of many things with which we are well supplied. The tropics where the "cow tree" grows, abound in many wonderful things; the gifts of nature are lavished with great profusion there. But men and women appear to be the best, and to grow to the greatest perfection, in the temperate Zones—the Zone in which we live.

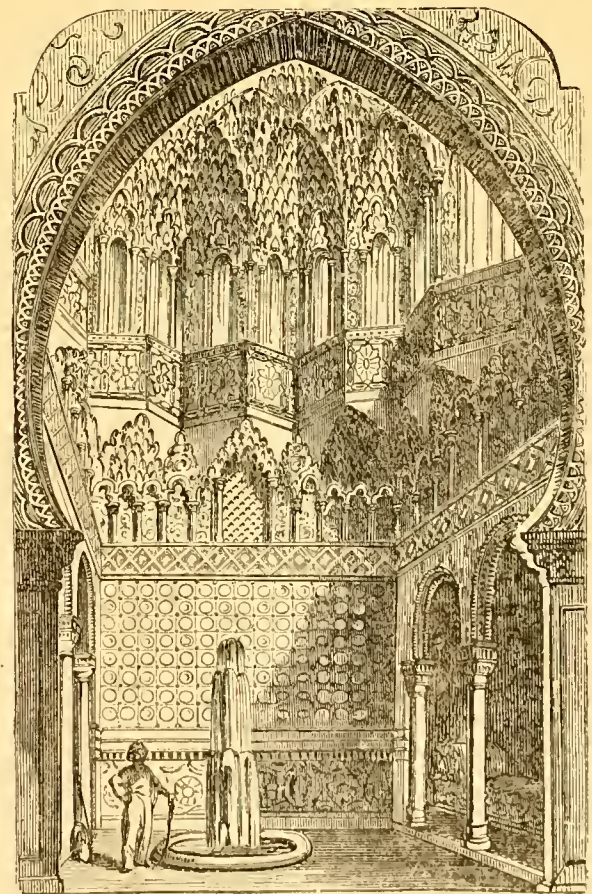
### THE ALHAMBRA.

ON a hill in the city of Granada, a principal town in the Spanish province of Andalusia, stands an extensive fortress known as the Alhambra, or "the red castle." It is the old citadel of the town, and was built by the Moors when they were the masters of Spain. Designed for warlike and defensive purposes only, it has no pretension to architectural grandeur or effect. Its walls, which average thirty feet in height and six feet in thickness, are irregular in form, and composed chiefly of loose stones, cemented together and faced with a plaster coat. The area enclosed by this fortress is very extensive. It is like a town in itself, having its streets, its church and convent; and is said in its palmy days to have afforded accommodation to a garrison of 40,000 men.

Plain and rugged as this structure is in external appearance, it is the casket which holds one of the richest gems of the architecture of any age or clime. Within its walls are enclosed the remains of the Moorish palace to which the name of "the Alhambra" is generally applied, although it belongs properly to the fortress itself. This palace was built in the thirteenth and fourteenth centuries, and all the beauty and ingenuity of Arabic art were lavished upon its construction. Upon the expulsion of the Moors from Spain, it occasionally became the residence of the Christian sovereigns, and Charles V. designed to place by its side another palace, which should eclipse the glories of the art of the infidel Moor. But this building, although it was commenced, and some very fine portions of it are still in existence, was never completed. Its fragments were suffered to decay when Granada grew in disfavor as a residence with the Spanish monarchs, and, when compared with the remains of the Moorish palace, they now show to great disadvantage; the contrast between the two styles of art and the nature of the workmanship in each is greatly in favor of the Moors. "The walls of the Christian edifice," says one writer, "are defaced, the paintings faded, the wood-work is decayed, and festoons of cobwebs are seen hanging from the ceiling. In the works of the Arabs, on the contrary, the walls remain unmarred, except by the injuries inflicted by the hand of man. The colors of the paintings, in which there is no mixture of oil, on removing the particles of dust, appear to have preserved their brightness. The beams and wood-work of the ceilings present no signs of decay; no spiders, flies or other insects are to be seen there. The art of rendering timber and paints durable, and of making porcelain

mosaics, arabesques and other ornaments, began and ended in Western Europe with the Moorish conquerors of Spain."

The remains of the palace of the Alhambra consist of entrance arches, corridors, and courts, constructed chiefly of marble and richly adorned with arabesques. The Arabs were forbidden by their religion to use the representation of living figures or animals in their ornamental devices, which, therefore, took the shape of flowers and geometrical forms, sometimes very fanciful in their nature. The term *arabesque* was applied to this class of ornament, after the race by which it was chiefly used. These arabesque ornaments were cast in molds, and joined with such extreme nicety that frequently no trace of the point of juncture can be detected. They were colored in blue, red and gold, and the general effect in such edifices as the Alhambra is so gorgeous that it cannot be realized from a description.



THE HALL OF THE ABENCERRAGES.

The style of the courts, etc., of the Alhambra, as well as their elaborate decoration, are shown in our engraving, which represents the saloon known as the Hall of the Abencerrages, with its beautiful stalactite roof, composed of 5,000 separate pieces, fitting into each other with the greatest exactitude. The hall takes its name from a Moorish family, the last members of which were treacherously murdered in this chamber. A mark, said to have been left by their blood, is pointed out upon the marble floor; but incredulous people in later times have declared it is nothing but the deposit of water impregnated with iron.

It is better to need relief than to want heart to give it.

## Biography.

### JOSEPH SMITH. THE PROPHET.

(Continued.)

IN the meantime, the enemy was not idle. Satan was stirring up his subjects and filling them with his spirit, which prompts men to tell lies and to commit murder. On the 17th of February they met at Carthage, and held a convention to devise ways and means by which the Saints might be expelled from the State. Among other resolutions which they passed was one appointing the succeeding 9th of March as a day of *fasting and prayer*, and the *pious* of all orders were requested "to pray to Almighty God that he would speedily bring the false prophet, Joseph Smith, to deep repentance, or that he would make a public example of him and his leading accomplices."

Had these wicked men confined themselves to prayer alone to accomplish their evil desires, the soil of Illinois would not have been stained by the innocent blood which now cries to the Lord from its bosom, and their own souls would not welter under the dreadful condemnation which now rests upon them. But they did not believe for a moment that the Lord would hear them on any such subject. They would not leave Joseph to Him. This resolution was only adopted for the effect they hoped it would have in making prejudice stronger abroad.

In one of our former numbers we quoted a prophecy that Joseph made respecting the Saints removing to the Rocky Mountains, and their becoming a great people in that land. His mind was upon that subject, and on the 20th of February, 1844, he counseled with the Twelve Apostles about sending out a delegation to explore California and Oregon, and hunt out a good location, where the Saints could remove to after the Temple should be completed; and, to use Joseph's own language,

"Where we can build a city in a day, and get up into the mountains, where the devil cannot dig us out, and live in a healthy climate, where we can live as old as we have a mind to."

Respecting this exploring expedition, of which mention was made in the last number but one, Joseph said at a subsequent meeting that he wanted an exploration of all the mountain country. He said:

"Send twenty-five men: let them preach the gospel wherever they go. Let that man go that can raise \$500, a good horse and mule, a double-barreled gun, one barrel rifle, and the other smooth bore, a saddle and bridle, a pair of revolving pistols, bowie-knife, and a good sabre. Appoint a leader, and let him beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God; when with the savage nations have power to govern, etc. If we don't get volunteers, wait till after the election."

At another meeting, which was held about this time, he gave some important instructions, and prophesied that within five years the Saints should be out of the power of their old enemies, whether they were apostates or of the world. He told the brethren to record the prediction, that when it should come to pass they need not say they had forgotten the saying. This prophecy was uttered on the 25th of February, 1844. His words were most literally fulfilled. Within that five years

mobs raged so violently that Nauvoo had to be abandoned, and the Saints fled into the wilderness. President Young and the pioneers who were with him found Salt Lake Valley, and selected it as a place of settlement, thousands of Saints removed here, and they were out of the power of their old enemies, and were a free people! No one without the spirit of inspiration could have foreseen and predicted such a series of events as occurred in rapid succession within the first five years succeeding the time when Joseph made this prediction. Within that period a mighty stride was taken by the Church of God towards that independence which the Lord has promised it shall possess.

On the 7th of March Joseph held a general meeting within the walls of the Temple for the purpose of advancing the progress of the Temple. There were present, besides himself, the Patriarch Hyrum Smith, President B. Young, and seven others of the Twelve, the Temple committee and about eight thousand Saints. In alluding to correspondence which had been sent to the newspapers east, in which it had been stated that the Temple could not be built on account of it costing so much, he said:

"Who does not know that we can put the roof on the building this season, if we had a mind to? By turning all the means from the Nauvoo House and doubling our diligence, we can do it."

In the course of his remarks he made allusion to the objections which were being made to the admission of Texas into the Union on account of slavery. He thought it the very reason why she should be received. Said he:

"The South holds the balance of power. By annexing Texas I can do away with this evil. As soon as Texas was annexed, I would liberate the slaves in two or three States, indemnifying their owners, and send the negroes to Texas, and from Texas to Mexico, where all colors are alike. And if that was not sufficient, I would call upon Canada, and annex it."

A day or two after this meeting the City Council met and took into consideration a petition which had been presented for the repeal of the hog law. Joseph made remarks upon the subject, and among other things said:

"It is one reason why God withdrew His spirit from the earth, because the people were so ready to take the life of animals."

At different times Joseph enforced this idea on the minds of the people, and endeavored to teach them the propriety of treating all the animal creation kindly and as the works of God and not to wantonly kill or abuse them.

Never forget these teachings, children, and when you feel inclined, as many boys do, to kill snakes and toads, and to go hunting birds and rabbits, and other animals, for the pleasure of shooting them, and not because you are hungry and want the food, resist the inclination. It is not the Spirit of God which leads people to kill birds, animals and other creatures for the mere sake of killing. When people are hungry, then they have the privilege given unto them by the Lord to kill and eat to satisfy the cravings of hunger. But if every person on the earth would act upon the counsel and teachings of Joseph on this point, and only kill in times of necessity, what a delightful place the earth would be, and how the Spirit of God would be poured out upon the people! The time will come when this happy condition of things will be brought about, in part, by mankind ceasing to kill; for when they no longer wage warfare against the animal creation, then the words of the Lord through Isaiah will be fulfilled:

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatted together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—*Isaiah, Chap. XI, 6th to 9th verses.*

*To be Continued.*

## FOR THE MINISTRY.

QUITE a number of young men have lately been called to go upon missions to the Southern States. Most of them have started, and others are making preparations to go soon. They have had no experience in preaching, but they have all been members, in fact, several of them have been presidents, of Mutual Improvement Associations, and the knowledge they have gained in that connection will doubtless be of great value to them when they reach their fields of labor.

We do not remember having seen missionaries start off with a more humble, God-fearing spirit than those young Elders manifested who have lately gone. Yet they were resolute, wishal; they did not hesitate nor waver when they were called, but went forth relying upon the power of the Almighty. We believe they will accomplish a good work.

On seeing them before they started we could not help drawing a comparison, mentally, between them and those who are trained for the ministry among the various religious sects of Christendom. The popular idea among religious people generally in regard to preachers is, that they should have special training and education for the profession. They must spend years in the study of logic and the various commentaries on the scriptures and in the practice of writing sermons before attempting to be preachers or teachers of theology. This idea is not unreasonable, either, when we consider the inconsistent theories and creeds that sectarian preachers of the present age are expected to teach and defend. They are expected to substantiate them from the Bible, and to do so they must be well versed in sophistry.

But how different it is with these young men who have recently started for the Southern States! They have been called from the plow, from the work-bench, and from the earthen, without any previous warning or special preparation, to go forth and proclaim the gospel. However, if they remain humble and faithful, and have the Spirit of God to aid them, they will be far more efficient in their new pursuit than they would without these requisites, though they possessed all the learning the world can bestow. They have a plain and simple message to bear, a message, though, which is fraught with the most vital consequences to all who hear it. It is the same as that delivered by the Savior to His apostles, when He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The Savior did not choose learned men to send forth to preach the gospel. They were humble fishermen and laborers, who made no pretensions to being learned; but their words were accompanied by the Holy Spirit, which carried conviction to the hearts of the honest.

The Latter-day Saint Elders are not sent upon missions to tickle the ears of the people whom they preach to with fine language, but to prick their hearts by the power of their testimony; and those who reject their testimony will do it at their peril.

We would not like our readers to infer from this that we would discourage learning, or consider it unnecessary for them to apply themselves diligently to acquire knowledge. Quite the reverse. If they neglect to do so when they have the opportunity they cannot reasonably expect the Lord to bless and make them efficient in His cause.

We are pleased to notice that the missionary spirit is growing among our young people. The responses to the calls for missionaries recently made have been most encouraging. The young Elders have also received excellent support and encouragement from their associates in the Mutual Improvement Associations, the remembrance of which will doubtless prove a stay and a comfort to them when they are far distant from their homes.

## FIRST PRINCIPLES OF THE GOSPEL.

BY JOHN MORGAN.

### FAITH.

THE Latter-day Saints are probably called upon to exercise a greater amount of faith than any other people on the face of the earth. The work they have been called upon to do requires the use of all the faith they can obtain. We read in the Bible that "every good gift cometh from God," and that "without faith it is impossible to please Him." If the young brethren and sisters who read the INSTRUCTOR can realize these two great facts, and carry them out in their every-day lives, they will be enabled to comprehend the duties that will be required at their hands.

That faith is a principle within us that can be cultivated, is very evident. To illustrate: watch the little baby, in the first effort it makes to walk. See how timid and careful it is; how it clings to its mother's finger, and hesitates to even try to use its little feet and legs. It is evident that the little fellow has not much faith in the ability of his legs to hold him up. He thinks they are too weak and tottering; he has more confidence in the strong arm of his mother or father. But, after a number of trials, he begins to have faith in the strength of his limbs to carry him, and learns, step by step, to walk, then to run, and so on, until he has the utmost confidence in himself.

Just so it is in regard to the gospel and the plan of salvation that God has revealed in these the last days; by faith we increase in confidence.

In this gospel, God makes certain promises, which, upon conditions, He will fulfill. He requires of us obedience to certain laws that He has given, and the result of obedience will be the fulfilling of His promises. In obeying these commandments, we have, to a certain extent, to walk by faith; and if we have not faith we will not walk. For instance, if you did not believe that the editor of the INSTRUCTOR would regularly issue and distribute his paper, you would not pay the subscription price, but you have faith that he will. This causes you to act, or, in other words, pay for something you have not yet seen or received. It is so in regard to the gospel: you have faith that God will make good His promises, that He has given through the ministry of His Son, and the mouths of His prophets, and that leads you to act.

The result of action will be the increase of your faith, and every time you take a step in obedience to God's commandments your faith will grow stronger and stronger; for each day you will see evidence of the fulfillment of God's promises, which will strengthen you.

We should all seek to cultivate our faith by every means in our power. We can read how God has dealt with people in the past, how He promised, and how He kept His promises; that will strengthen our faith. Then we can hear the testimonies of the living witnesses of to-day, which will further strengthen us, and lead us to try and know practically for ourselves that God is the same yesterday, to-day and forever. Thus faith will be added to faith until we shall realize the promise: "the just shall live by faith." We may *know* whether the gospel that Joseph Smith taught is true by testing its principles as we would test the principles, of any known science. Your arithmetic tells you that a certain sum can be worked by a certain rule; you have faith enough to test it, and the result is that you prove the rule good. From that hour your faith is implicit, and you go ahead, not in the least doubting. The faith that we have implanted within us, is just as easily cultivated and increased as is our store of knowledge.

The young Elders who go abroad to the nations, have read that God will protect them and give them words wherewith to teach the gospel and combat error; that He will provide for their wants, when traveling without purse or scrip, and raise up friends to them. The opportunity soon presents itself to test these promises, and they find that God is true to His word; and as time goes by, the faith that in the start was so weak that they scarcely dared to test the promise made, grows and increases until they come to expect to see every promise of God faithfully fulfilled.

We need to cultivate faith and grow in the knowledge of this great principle to enable us to progress, for he who has the most faith will come nearest to obeying God, and will reach in the end the highest exaltation. The lack of faith upon the part of the human family in the days of Noah, caused their destruction, while the exercise of that principle upon the part of Noah saved him and his household. So, to-day, in the midst of the great events transpiring, the Saints need faith, to follow out the plan laid down by the Almighty, that we may be saved, both temporally and spiritually. God has instituted an ordinance whereby our sins may be blotted out; that is, baptism. We ask ourselves why do not the world of mankind obey it? Simply because they have not faith to believe that God will keep His promise. There is also the ordinance of the laying on of hands for the reception of the Holy Ghost. Why do not the churches of to-day practice it? Simply because they do not believe that the gift can be obtained in that way; they lack faith sufficient to cause them to act, and, as a result, they fail to realize the promise.

Jesus frequently said, "thy faith hath made thee whole," to those who were healed under His hands, and Paul declares that the gospel that was preached unto some, did not benefit them, because they had not sufficient faith to cause them to act.

In conclusion, we shall find that we need the faith that will not only cause us to act, but to stand by the truth, though called upon to go through trials and persecution as did the former-day saints.

**FORCE OF HABIT.**—Habit is a powerful factor in the make-up of character; as our habits are, so are we judged. If kind and thoughtful by nature, our habits will prove the fact. The habit of doing good or evil will distinguish the individual according to the forces he puts into it, and if that habit can find circumstances to develop it, it may have a wide influence.

**CURIOSITY** about trifles is a mark of a little mind.

## A DIALOGUE,

*Between Father and Son.*

SON.—"Father, I have heard you speak about the gospel, sometimes, and I should like to know a little more about it. What does gospel mean?"

FATHER.—"The word 'gospel' signifies good news, or glad tidings, and is specially applied to the doctrine and plan of the redemption of man through the mediation of Jesus Christ."

S.—"What is a mediator?"

F.—"A mediator is an intercessor or interposer."

S.—"What is an intercessor?"

F.—"A mediator is one who mediates, an intercessor is one who intercedes, and an interposer is one who interposes, between two parties."

S.—"I should like you to make it a little plainer, if you please."

F.—"Well, then, sometimes when you have misbehaved yourself, and I have been about to correct you, your mother has stepped in between us and asked me not to punish you, but to let you off with a good talking to, on your promise to do better for the future."

S.—"Yes."

F.—"At those times your mother has interposed, or interceded, or mediated between you and me, in order to bring about a reconciliation between us, and on easier terms to you than you could justly have expected, excepting for her mediation."

S.—"Yes, I understand that."

F.—"In some such way Jesus Christ became a mediator."

S.—"Whom did He mediate between?"

F.—"Between God and man."

S.—"Why did He do that?"

F.—"Because it was necessary. But to speak more plainly I may say that God, the great Creator, made man in His own image and likeness, and made him perfect, free from sin. But man soon transgressed the law of God, and sinned against Him. God, being a God of justice, was under obligation thereby, and because also of His own promise, to punish man when he sinned and to cast him out of His presence, no more to return except by some method whereby justice could be satisfied."

S.—"What was the punishment for sin?"

F.—"Besides being shut out from the immediate presence of God, it was death, the death of the body, with the ills which precede and end in death, such as pain, sickness and disease. All these things were brought into the world by sin, and thus there came a need of reconciliation between God and man, a mediator or intercessor, who was found in the person of Jesus Christ, who came and suffered the penalty of death for man's transgression, and taught how he could be redeemed or saved from the effects of sin and brought back again into the presence of God."

S.—"I suppose that is the reason that Jesus Christ's ministry and doctrine are called the gospel, or glad tidings."

F.—"Yes, that is the reason."

S.—"On man's part, what has he to do to insure his being redeemed or saved from sin and the effects thereof?"

F.—"O, he has a great many things to do; and they are contained in the doctrine and teachings of Christ, which are essential parts of the gospel."

S.—"Will you tell me some of them?"

F.—“Yes. Men have to believe in God and in Jesus Christ, in His atonement and mediatorial work. They have also to repent of their sins, be baptized in water for the remission of them, have hands laid upon them for the gift of the Holy Ghost, and then live a life of purity and righteousness before God and man. Otherwise they will not be entitled to apply to themselves the full benefits of the mediation of Christ, nor will the gospel be to them such good tidings as it might be.”

S.—“Thank you, father, for telling me so much. I may have something more to ask you at another time.”

F.—“Any time you wish, I shall be glad to tell you many things that I know and believe.”

P O E M .

*Composed for and read at “Willard Harvest Home.”*

BY J. J. CHANDLER.

PRELUDE.

From whence came all these people that I see,  
With faces bright and hearts so gay and free?  
Oh! these are they whom God has kindly led  
To Zion's land, and blessings on them shed.

CANTO FIRST.

Joseph, in youth, to heaven's Sovereign bowed,  
And light most brilliant quickly pierced the cloud;  
Two forms, divine, above the young man stood,  
And from their lips this gracious message flowed:  
That angels soon would visit earth again,  
And usher in the great Messiah's reign.

Now Satan's hosts against the truth arrayed,  
And wily priests to stop the work essayed.  
In vain! the time, the Lord's set time, had come  
To gather Israel to their promised home!  
Angels, now, to man God's will reveal,  
And hidden treasures from the earth unseal;  
The church of Christ again on earth exists,  
With all the blessings named upon the lists;  
Throughout the Union's wide and fair domain  
The Elders did the glorious truths proclaim;  
To Europe's shore they bore the joyful news—  
In honest hearts did faith and hope infuse.

CANTO SECOND.

But persecution's unrelenting hand,  
With vengeance fierce, pursued the little band;  
From place to place, where'er they sought to stay,  
The mob, with fury, marked them for its prey,  
Until the blood of prophets dear did flow—  
Unto a desert land the Saints must go.  
Then Brigham Young, the Moses of that time,  
By God inspired, led them unto this clime;  
And in these vales, where erst did savage roam,  
The Saints of God essayed to make their home.  
With famine, hunger, frost and snow oppressed,  
They toiled and toiled, and deemed themselves much blessed,  
That they, in Utah's vales, their God could serve,  
Fulfill their duties and His laws observe.  
First with ox teams, or teams of motley grade,  
They break the roads and through the rivers wade;  
Then hand-carts, drawn for o'er a thousand miles,  
By weary men, exposed to savage wiles.

CANTO THIRD.

But now the iron horse, with snorts and starts,  
Flies o'er the plains, and through the mountain darts;  
And travelers come from every clime and land,  
Admire our homes and mountain scenery grand.

Here cultivated lands supplant the arid soil,  
And fruits of earth reward the sons of toil;  
Cities and towns o'er all the land are spread,  
And Europe's toiling sons by thousands fed.  
Rejoice, ye Saints of God, rejoice and sing!  
Echo, ye hills, and all ye valleys ring!  
Unto the Lord your joyful anthems raise;  
All creatures of the earth, resound His praise.  
You who, with willing hands, have born the cross,  
You who have toiled while tempests raged and tossed.  
Rejoice! for soon, with others of renown,  
You shall in triumph wear the victor's crown.  
Behold, the earth its joyful tribute brings,  
The sparkling water from its bosom springs,  
Flows o'er the ground like Nile o'er Egypt spread,  
Assists the husbandman to raise his bread;  
While plants, and fruits, and flowers grow around,  
And cattle on a thousand hills are found!

CANTO FOURTH.

For these and more, let Utah's sons rejoice,  
And praise our God with one united voice;  
Maintain the freedom oft so dearly bought,  
The liberty for which our fathers sought;  
Nor do not mental culture now despise,  
But seek for greatness by becoming wise.  
Unto the principles of life adhere,  
Teach men the great Jehovah to revere;  
Thus we shall prove that “Saints shall rulers be,  
“Cast down the tyrants, set the captives free.  
“And gather Israel to their promised homes,  
“Where they shall dwell when the Messiah comes.”  
Unto the name of God we'll temples build,  
That captive spirits may with joy be filled;  
And every child of God, redeemed and free,  
Join in the universal jubilee!

TOUCHY PERSONS.—There are people—yes, many people—always looking out for slights. They cannot carry on the daily intercourse of the family without thinking some offense is meant. They are as touchy as hair triggers. If they meet an acquaintance who happens to be preoccupied with business, they attribute his abstraction in some mode personal to themselves, and take umbrage accordingly. They lay on others the fault of their irritability. Indigestion makes them see impudence in every one they come in contact with. Innocent persons, who never dreamed of giving offense, are a-tonished to find some unfortunate word or momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow beings, and not suppose that a slight was intended unless the neglect was open and direct. After all, too, life takes its hues in a great degree from the color of our minds. If we are frank and generous, the world treats us kindly; if, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being “touchy,” and everybody is under restraint, and in this way the chances of an imaginary offense are vastly increased.

NEVER DESPOND.—Don't be discouraged if occasionally you slip down by the way, and others tread over you a little. Accidents will happen, miscalculations will sometimes be made, things will turn out different from your expectations, and we may be sufferers for the time, but if we have faith in ourselves and work with a will for an object we shall succeed in the end.

## A SONG OF GRATEFUL PRAISE.

MUSIC BY L. D. EDWARDS.

We bring no glitt'ring treasures, No gems from earth's deep mine; We come with simple measures To chant Thy love divine. Children Thy favors sharing, Their voice of thanks would raise—Father, accept our off'ring, Our song of grateful praise. Ho-san-na, O, ho-san-na To Christ, the children's King; We'll shout His praise thro' endless days—Let all the children sing.

The dearest gift of heaven.  
The living word of truth,  
To us is early given,  
To guide our steps in youth.  
We learn the way of duty  
And sweet humility,  
And look for homes of glory,  
From sin and sorrow free.

Redeemer, grant Thy blessing,  
O! teach us how to pray,  
That each, Thy word possessing,  
May tread life's onward way;  
Then, where the pure are dwelling,  
We hope to meet again,  
And, sweeter music swelling,  
Forever praise Thy name.

## S. S. REVIEW AT KAYSVILLE.

A MOST interesting review of the Sunday school exercises was held at Kaysville on the 29th ult. The scholars acquitted themselves in good style, and the thorough manner of the exercises and the subject matter of the lessons, some of which was original with this school, reflected great credit upon the superintendent and teachers. Bishop Barton and his counselors take a great interest in the school, and the people of the Ward generally, as was evinced by the attendance upon that occasion, appreciate its importance.

At the close of the review the Bishop called upon the people for contributions with which to purchase books, etc., for the school, and within a few minutes the sum of \$35.50 was subscribed.

FASHIONABLE PREACHING.—As he was ascending the pulpit steps one of the elders button-holed him to whisper an additional caution:

"The liquor dealer has just come into the church, and he gives us a lift sometimes. I wish you would not be particular to allude to the whisky business or the temperance question."

The young minister, getting frightened to see the moral ground thus steadily narrowing before him, inquired:

"Whom or what shall I preach against, then?"

The elder's reply came like an air of triumph:

"Preach against the Mormons; they haven't got a friend in town."—*Growing World*.

## ENIGMA.

BY NICHOLAS SMITH

I AM composed of 13 letters  
My 6, 3, 9, 5 is not far;  
My 13, 11, 2 we should not go to;  
My 6, 3, 8 is a kind of trap;  
My 1, 4, 12, 10 is a very useful article;  
My 3, 11, 8 we all do;  
My whole is a command of the Savior's, which we would all do well to heed.

ANY Sunday school Superintendent or Choir Leader wishing to procure copies of the song here published, set to music, can do so, at \$1.50 per hundred, by making application to this Office immediately, while we have the type standing.

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